There were no vestiges of a pair of
231 pigs brought in shortly before that time by a White friend who
[648] hoped to induce the Indians to raise these animals.

I referred to the dogs above when I spoke about hunting. The puppies of those canines of the harrier type were suckled by women, and unfortunately not by old ones, but by the most beautiful girls. In one house, hung alongside the sleeping hammocks, there was even an incredibly small net which was the bed of one of these four-footed children. After a childhood replete with such pampering, however, the dog's life becomes a dog's life. He goes through it hungry, his ribs showing, stealing remnants of human food and sometimes even bananas, and granted as his only truly inexhaustible and non-forbidden means of subsistence the gathering of cockroaches. Just as he must now chew on these bugs instead of sucking on a kind Tapirapé breast, he must, instead of being petted, submit to curses, blows, and kicks, even though they are usually administered with a certain restraint and even gentleness. When, at a male gathering, a man's flatulence gives rise to unpleasant odors, the nearest dog is blamed for it, and the men grunt disapprovingly and kick in the animal's direction, an uncertain kick aimed at the air rather than at the dog.

The chickens are not usually fed by human hands either and
● 235 therefore resort to hunting the cockroaches which abound on the walls and floor of the house. At night, by the light of the fires, I often saw hens with their chicks walking around the house in search of those bugs. This does not mean that they ate anything else during the day.

Just as dogs are never confined in any way, so do the chickens enjoy complete freedom and at the time of my visit used to roost on top of the houses. Their role in Tapirapé culture is to supply feathers on rare occasions, and even more rarely to supply a dish of meat.

The Tapirapé word for "chicken" is vuyranchampoldínia,
[192] which corresponds to the guirá çapucaya listed in the Vocabulário da Língua Brasílica, which, according to Ayrosa, was probably compiled by Anchieta. [Ed., all but the last paragraph of p. 198 is omitted.]

235 [113:198] I did not see any tamed animals in Tampiitaua. In my talks with the inhabitants, however, I gathered that, like Indians in general, they would have liked to have such animals, and that they had formerly owned various mammals and wild birds. The most important among these were the red-blue-and-green macaw (Ara chloroptera Gray, arana in Tapirapé), much rarer in the Araguaia basin than the blue-and-yellow macaw (Ara ararauna Lin., kaninó in Tapirapé), for the [113:199] former's red feathers are more highly prized as ornaments than the latter's blue and yellow ones. This is the case not only among the Tapirapé, 171 but also among the Karajá, and this is why shortly before my ar- 235 rival to the Araguaia a man of this tribe of canoemen had traded in a canoe, which at that time and in that area was worth from 50 to 100 milreis or one rifle, for the nestling of a red-blue-and- 459 green macaw. At the time when the Karajá traded regularly with the Tapirapé, these nestlings were one of the chief commodities of trade.

[412] [241] This trade, through which the Tupi tribe received iron articles in exchange for tamed macaws, urucú, hammocks, quartz tembetá, and other products of their industry, actually played a decisive role in their subsistence, owing especially to the importance of the iron tools in farming. In this respect, it was fortunate for the Tapirapé that they established direct contact with the Whites shortly after they broke relations with the Karajá. For the lack of iron tools among people who had never worked with stone axes would probably have led either to rash behavior in their "foreign relations," or to intratribal conflicts.

797 [411] Thus, as far as the subsistence of the Tapirapé is concerned, their most important relations with the Whites are their contacts with the Dominicans, which have occurred with some regularity every year or two since 1914 and which keep them supplied with the necessary tools. Actually, no real trading is involved in this case, since as a rule the Indians are not required to furnish any products of their industry in exchange for the materials, but only to pay attention to certain words and procedures peculiar to the Fathers. This 437 is not to say that they are ignorant of the concept of reciprocal trade 123 with the Whites. When I wanted to acquire an arrow for my collection, they not only knew how to set high prices, but also how to raise the value of the common object by calling it a "captain's